



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Young Men and Prayer. By Thomas C. Richards. Boston: Pilgrim Press, 1918. Pp. 81. \$0.60.

This little book contains three parts: "Strong Men and Prayer," a scrappy and loosely articulated series of illustrations; "Why Men Pray," a discussion altogether too brief and quite inadequate; and "Prayers of the Young Man," twenty-two prayers, composed by the author, suited to the occasions of a young man's experience when prayer is especially appropriate. These prayers are the most valuable part of the book. Howard Arnold Walter's familiar stanzas "I would be true" are quoted from "*Harper's Bazar*" [sic] under the title "A Young Man's Prayer," but the poem gives the title to the volume, *My Creed*, and was finally issued by Badger in 1912.

Jesus in the Records. By Henry Burton Sharman. New York: Association Press, 1918. Pp. viii+235. \$0.75.

This is a book for daily study of the life and teachings of Jesus according to the records in the first three Gospels. There are twenty-three studies, which cover all the chief events in the Master's life as these records report them. The arrangement is designed to stimulate independent thinking; the questions are uniformly suggestive and generally clear; the "Findings in the Study" at the conclusion might profitably have been enlarged in the interests of greater clearness. The book is admirable for use in study classes of all sorts; it will be useful also in private devotion.

The Twentieth Century Crusade. By Lyman Abbott. New York: Macmillan, 1918. Pp. xii+110. \$0.60.

In nine letters Dr. Abbott discusses with his characteristic insight and force the essential problems that were raised by the Great War. The value of these has largely passed away because of the peace which follows the defeat of Germany. The last letter on the coronation of life by a noble death is a permanent message to all who have suffered the loss of dear ones in the war. The little book will remain a valuable record of sane American thinking in a time that tried men's minds as well as their souls.

Religion—Its Prophets and False Prophets. By James Bishop Thomas. New York: Macmillan, 1918. Pp. xxvii+256. \$1.50.

Religious Bolshevism in the prophets of Israel comes in for an encomium in the pages of a theological professor's meditations on the historic conflict between the prophetic and priestly types of religion, especially in the life of

Jesus, the supreme development of the prophetic type. The philosophy of the book may be outlined as follows: The key to an understanding of historic and social movements is to be found in the phenomenon of leadership. In religion the opportunities of leadership reach their climax, for good or for evil. The religious leader who is truly devoted to the welfare of men and who seeks the emancipation of the downmost common man and his highest social elevation is the prophet. He is usually set over against the false prophet and the priestly caste and encounters the gravest personal dangers. Apocalypticism is the attempt of priestly writers to masquerade as prophets.

The book follows along the general lines of Wallis' *Sociological Study of the Bible* (1912) and is similar to it in spirit, method, and material. It is an able preachment of the social gospel, elucidated from its roots in Hebrew prophecy to its present-day emphasis and its future hope. It makes manifest that there are ever lurking in the immediate background of organized religion the possibilities and dangers of priestly exploiting in the "cure of souls."

In the zeal of partisanship, however, the author impugn viciously the motives of all priests and other organizers of religion, making them the conscious exploiters of people and attributing to them the sole motive of the "will to exploit." Iteration of the term "exploiters" slaps the reader incessantly. One is reminded of the prevalent scholarly attitude of a few centuries ago, as enunciated in Toland, that religion was "the creation of selfish priests." The promulgation of the Deuteronomic code, for instance, is hardly the deliberately dastardly forgery of exploiting priests our author would have us believe (p. 47). A little more evaluation of the influence of *milieu* on the priests and of psychical elements in human nature would tend to tone down the absurdity of stating that *all* leaders of religion, save a few souls of peculiar prophetic insight, are crooks and thugs.

This effulgent excrescence, however, does not spoil the book, for it is well written, stimulating, and resplendent with the inspiration of a prophetic soul breaking out in Jeremican self-expression. The trenchant distinction between historic Christianity and the Christianity of its founder is well delineated and made the basis of an inspiring challenge to the reader to follow the Christianity of Christ into a larger life of prophetic service and sacrificial devotion.

The Winning of Religious Liberty. By Joseph H. Crooker. Boston: Pilgrim Press, 1918. Pp. xiv+269. \$1.50.

This is a popular and thoroughly readable study of the struggle for religious liberty, having especial reference to the contribution of the English Independents and the Congregationalists of